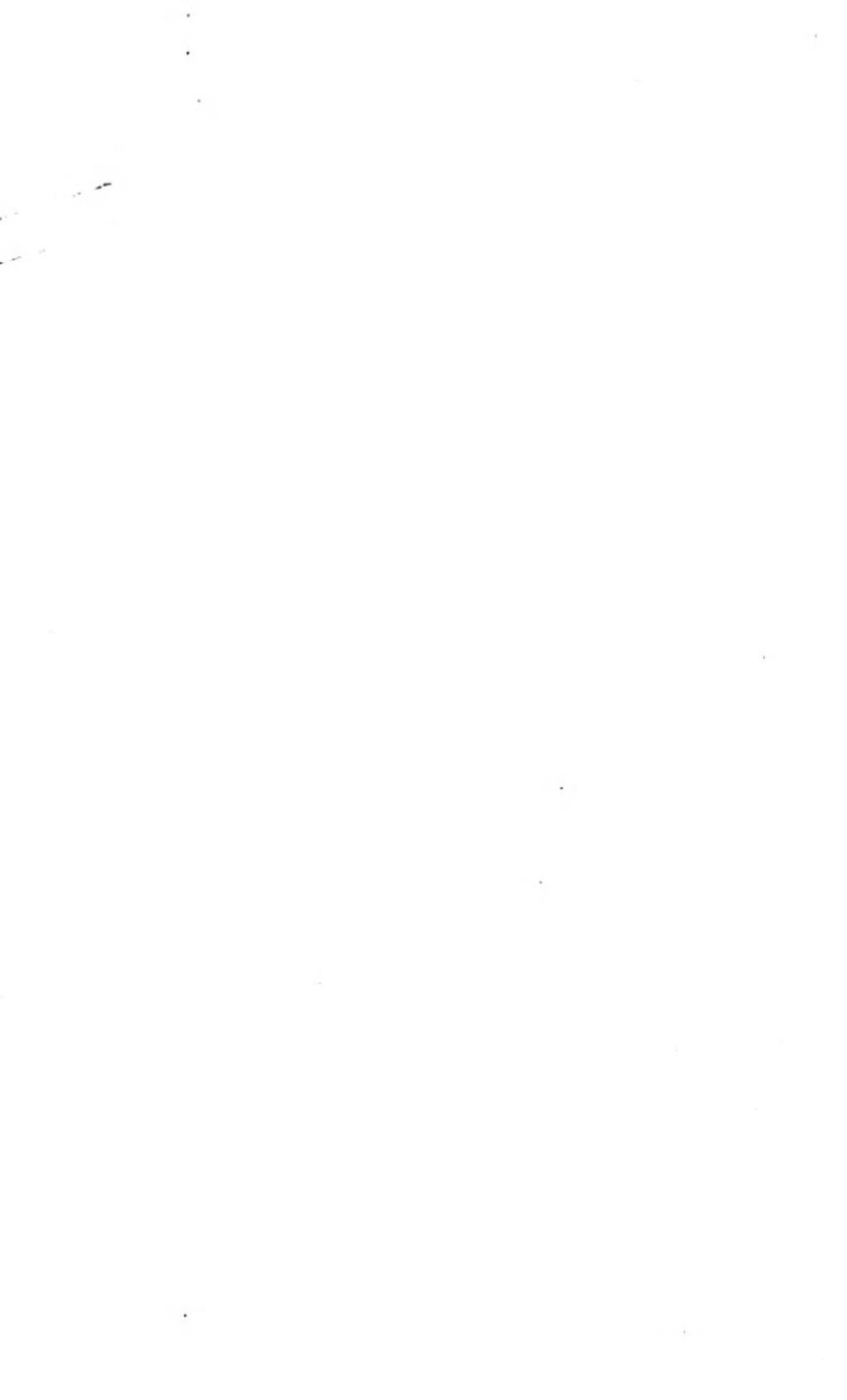


A

000  
000  
020  
705  
0















The RUINS of PERSEPOLIS

This great city was where antiquity's ancient day,  
gave up the tea-spoon there, there ruined by the palace fire  
of the Louvre it is said.

EPITOME  
OF  
THE ANCIENT HISTORY OF  
*PERSIA.*  
EXTRACTED AND TRANSLATED FROM THE  
*ZEHAN ARA*, A PERSIAN MANUSCRIPT,  
By W. OUSELEY, Esq.

“ Καλλιεῖη καὶ μεγίεῖη τὰς εν τῷ Αστικῷ  
“ ἡ τε Κύρου Βαρβαρεῖα.” ΖΕΝΟΦ,



London:  
PRINTED BY COOPER AND WILSON,  
FOR MESSRS. CADILL AND DAVIES, STRAND.



TO  
SIR ROBERT CHAMBERS,  
KNIGHT,  
LATE CHIEF JUSTICE OF THE  
SUPREME COURT OF JUDICATURE  
IN BENGAL,  
AND PRESIDENT OF THE  
ASIATIC SOCIETY,  
THIS WORK  
IS INSCRIBED  
BY  
HIS FAITHFUL FRIEND  
AND OBEDIENT SERVANT,  
WILLIAM OUSELEY.



---

---

## PREFACE.

---

THIS little Work presents itself to the Publick without any affectation of intrinsick importance, and merely as the herald of another; yet the Orientalist and Antiquary may be pleased to see, for the first time, an Epitome of Persian Annals, in the original language of a native historian,

The want of such a Work induced me to seek, among my Manuscript Chronicles, the most concise and com-

prehensive account of the ancient *Iranian*\* Sovereigns ; and the following pages are the result of my inquiry. To the Persian text and the English translation, I thought it necessary to subjoin some collateral illustrations from other manuscripts. This task, during the performance of it, became a regular examination of each King's reign : And although I studied to keep my Work within the compass of a single and a small volume, and resolved to derive my illustrations entirely from sources unexplored hitherto by Euro-

\* The Persian Empire, in general, is properly called ایران *Irân*. The word *Perſia* is derived from *Pars*, the name of a province, the most remarkable as being the usual residence of the Kings. This name, in modern compositions, is most frequently written *Fars*, after the Arabian manner.

pean writers ; yet, by an imperceptible accumulation of extracts, the superstructure became too vast for so slight a foundation as the original text.

I could not, however, prevail on myself to throw away what had been acquired by laborious perseverance, or to reduce that which seemed necessary to the illustration of obscure passages, I had collected a mass of extracts, which not only were, in a peculiar degree, useful and curious, on the Antiquities, Philology, and Geography of Persia, but threw such light on many important and interesting points of Sacred and of Profane History, as I had never expected to find in any post-Mohammedan authors.

To whatever degree the Reader's  
a 2

curiosity may be excited by this declaration, I make it with the confidence of one who conceives, that eight or nine years spent in close application to the study of Eastern Languages and Literature, have enabled him to appreciate justly, after repeated perusals, the value of his own manuscripts ; and I entertain not any apprehensions that the future publication of those extracts will disappoint the Reader's expectation.

As the original text of the *Jeban Ara* (which is here given with little more than the English translation) was found inadequate to the mass of notes and illustrations, I extended my plan, and chose, as a suitable ground-work,

that Section of the *Leb-al-towarikh*,\* which contains the ancient annals of *Irân*. This work I selected from a multiplicity of other *Tarikhs*, both greater and smaller; because it comprises within a moderate compass, more useful and important historick information, less intermixed with fable and romance, than any other. The frequent mention in M. D'Herbelot's *Bibliothèque Orientale* of the *Leb-tarikh*, is a sufficient testimony of its excellency; and it is without doubt the same book which Pietro della Valle once intended to translate.†

\* لب التواریخ

+ “ Di tradur da Persiano in Toscano un libro  
 “ che chiamano *Midolla delle Historie*, & e un breve  
 “ compendio della historia di tutti i Re della Persia  
 “ da Adam infin'a Sciah Tahmasp.” *Lett.* 12. 1621.

Having given, from this Work, the original text of the Persian Annals, with a translation, I shall proceed to illustrate the reign of each King in regular succession, by examining the traditions recorded in various rare, ancient and authentick manuscripts—slightly noticing such as have been already printed or translated, and deriving my materials, as I before said, from sources hitherto unexplored by Europeans. It were, indeed, unpardonable in me to repeat a twice-told tale, or incroach upon the labours of another; since few libraries, either publick or private, afford a more ample stock of original matter than my own Manuscript Collection; acquired through the kindness of friends residing in the East— indefatigable

perseverance in transcribing, and diligence in inquiry—and, I must acknowledge, a degree of expense, far beyond that which sound prudence would have prescribed to one whose purse but seldom overflowed.

Of the Historical Works, or Manuscript *Tarikhs*, from which I have principally derived my materials, I shall here subjoin the titles—naturally beginning with mention of *Tabari's* “*Great Chronicle\**,” the most ancient

ابو جعفر محمد بن جریر by تاریخ کبیر \*  
*Abu Jaffer Mohammed ebn Jarir*, surnamed  
 الطبری *Altabari*, from *Taberistan* in Persia—  
 where he was born, Anno Hegiræ 224, (A.D. 838.)  
 His Work is frequently quoted in Persian manuscripts by the title of *Tarikh Jafferī*, or *Tarikh ebn Jarir*.

and most excellent of all. It is comprised in two large volumes, containing a general history of the Asiatick World from the Creation, the Persian and Arabian annals, with the Jewish records, interspersed with many curious traditions which must have descended to the venerable Historian through some other channel than that of the Koran. Tabari, though a native of Persia, composed this admirable Work in the Arabick language. Fortunately, however, it underwent a Persian translation within a few years after the author's death—for the original Arabick is no longer to be found.\*

\* Some scattered fragments of it still exist—See Ockley's History of the Saracens ; D'Herbelot ; and my catalogue of the Oriental Manuscripts in the British Museum, Oriental Collections, Vol. II. p. 185.

But the Antiquary may console himself for this loss, as the Persian translator has added to the text of *Tabari* much curious and important matter. From the original work, *Elmakin*, an Arabian writer, has principally compiled his Annals of the Saracens, beginning with that epoch at which my researches end, the age of Mohammed. I have used three copies of *Tabari*, all fine manuscripts; following, in general, one brought from India, and given to me by that most ingenious Orientalist, Jonathan Scott, Esq. This copy (in two folio volumes) was transcribed in Persia, A. Hegiræ 850, (A. D. 1446.)

Having dwelt so long on this article, I shall briefly mention the other *Tarikhs* which I have consulted;

not observing in this place any chronological order, as a more full and regular description of them shall be prefixed to my *Illustrations*.

*Tarikh Moagem*, تاریخ معاجم a very elegant and flowery composition, interspersed with poetry; containing the History of Persia till the time of Nushirvan.

*Tebkat Nafferi*, طبقات ناصری  
 “This precious work,” says M. Anquetil du Perron,\* “is of the year of  
 “the Hegira 655, of Christ 1257;”  
 yet my copy, the only one I have as  
 yet seen, is dated 650، سنه خمسين وستمائة (of Christ 1252.) It contains

\* *Mem. Acad. Inscript.* Vol. 31, p. 379.

the History of Afia, Jews, ancient Arabians and Persians, Khalifs, Mohammedan Kings of India, Persia, Khoraffan, &c. to the descendants of *Gengiz Khan*.

*Tarikh Gozideh*, تاریخ گزیده a most excellent compilation of Asiatic History, by *Hamdallah Mustoufi*, author of the *Nozbat al Coloub*. It concludes with an account of *Cazvin*, his native city.

*Rozet al Sefa*, روضة الصفا a general History of the Eastern World; in seven (sometimes in nine, or twelve) volumes, by *Mirkhond*, who lived in the fifteenth century. A geographical index is subjoined to the last volume.

**خلاصة الاخبار** *Khelaſſut al Akbar*, an abridgment of the *Rozet al Sefā*, by *Khondemir*, the son of *Mirkbond* above mentioned. My copy of this abridgment consists of above 1200 pages, quarto.

**حبيب السير** *Habib-al-Seir*, a general History of Asia, by the same *Khondemir*: a most valuable composition, in several volumes: the copy which I have used, consists of four volumes of unequal size.

**زین الاخبار** *Zein-al-akbar*, a very curious and extraordinary work; containing the ancient History of Persia, Jewish, Christian, Magian and Hindoo religious fasts and ceremonies, annals of the Mohammedan Kings and Kha-

lifs, geographical anecdotes, and chronological tables, &c.

*Tarikh Kapchak Khani*, تاریخ  
فیچاق خانی so called after the author, *Kapchak Khan Kuli Beig*, of *Balkh*; who has most ingeniously written the History of Asia from the creation of Adam, of the Deluge, Moses, Christ; the Greeks and Romans, from the time of Alexander; Arabians, Copts, Chaldeans, &c. &c.; the Khalifs, Mohammedan Kings of Persia, Hindoostan, Tartary, &c. down to the year 1137 of the Hegira (of Christ 1724.) The latter part of this work affords many curious historical anecdotes concerning Balkh, Bokhara, the countries bordering on the river Jihoon (or Oxus), &c.

A very excellent *Tarikh*, the title or author of which I am not yet able to ascertain; it begins (after the usual *bismillahi*) with the words از بعد حی and contains an account of the Creation, the Prophets and Patriarchs, ancient Kings of Persia, the Khalifs, &c. to the year 951 of the Hegira, (of Christ 1544.) This manuscript bears the impression of *M. Le Gentil's* Persian seal.

Another very curious and valuable *Tarikh*, or History of the Patriarchs, Prophets, ancient Persians and Arabians, Mohammedan Princes of Persia, Arabia, Hindooostan, &c. to the year 773 of the Hegira, (A. D. 1371.) Of this work I cannot discover the title;

it is a large folio volume, and begins abruptly اما بعده بدانكه حق تعالیٰ

*Tarikh Subah Saduk,* تاریخ صبح  
صادق a general History of the Asiatick World, ancient and modern, by  
*Mohammed Saduk,* of Isfahan ; in four large volumes, folio : a very rare and valuable work.

A folio volume, imperfect both at the beginning and ending. It contains a variety of most curious historical anecdotes, some of which shall be translated in another work.

*Tarikh Alfi,* تاریخ الغی or *The Chronicle of a Thousand Years,* (i. e. after Mohammed;) a very excellent compilation of Asiatick history, in

three large folio volumes. The beginning of the first volume affords some anecdotes of *Yezdegerd*, and the invasion of Persia by the Musulmans.

نظام التواریخ  
The *Nizam al Towarikh*,  
النواریخ a very curious epitome of Persian history, by *Abou Saied Abdallah ben Almouelli*.

تاریخ نظام  
Tarikh Nizam al Molk, or سیاست  
البلک *Seiaset wa Seir al Molouk*,  
سیر الہلوک a celebrated work, composed about the year of the Hegira 485, (A. D. 1092.)

مرات العالم or  
Merat al Aulum,  
تاریخ بختاور خانی  
*Tarikh Bakhtaver Khani*,  
خانی a general history of the ancient and modern Sovereigns of Asia, by

*Bakhtaver Khan*; in two large quarto volumes.

The *Dabistan*, داستان of which part has been translated in the *New Asiatick Miscellany* of Calcutta.

But few of these historical compositions in prose, afford more useful or curious information to the Persian Antiquary, than the great Heroick Poem of *Ferdousi*, فردوسی intitled شاه نامه *Shah Nameh*, or *Book of Kings*, composed in the tenth and eleventh centuries of the Christian Æra,\* from some original annals in the *Pehlavi* language, which escaped the general destruction of Persian books when the

\* Ferdousi died, A. Hegiræ 411, (A. D. 1020.)

Musulmans invaded and conquered *Iran*. This celebrated work contains, in more than sixty thousand distichs, the ancient records of Persia, from *Caiumuras* to *Yezdegerd*, interspersed with astonishing fiction and delightful romance. But from the traces of real history, which frequently appear, I am induced to suspect that the Chronicle of *Tabari* was not unknown to our Persian Poet: this suspicion I may be allowed to entertain, without derogating from the authority of those *Peblavi* annals above mentioned; since I am well persuaded, that even at this day, many valuable manuscripts, in the ancient language of *Iran*, still exist in that country, and may yet reward the labours of some inquisitive and ingenious traveller.

From three fine copies of this admirable work,\* I have derived much curious information. I have occasionally used, also, the two Persian abridgments of this work; the first of which M. Anquetil du Perron styles “*Tavarikh du Schah Namah*,”† an epitome, by *Tavakhol Hoffeini*; this is, however, the work usually denominated *Mun-*

\* One of these is peculiarly beautiful; a very large folio, written in Persia, and decorated with a variety of most splendid and extraordinary paintings: what it originally cost in *Iran*, I cannot ascertain; but it appears from a note, that one thousand rupees, (about 100l.) were paid for it in Bengal.

+ “*Tavarikh du Schah Namah*, abrégé rare et “ précieux,” &c. Zendavesta, Tom. I. Appendix DXXXVI. The learned *Wahl*, in his “*Altes und Neues Vorder und Mittel Asien*,” &c. (p. 203, 204) has confounded this with the *Shab Nameh Nefr*, hereafter mentioned.

منتخب شاه نامه *tekhyb Shah Nameb*, or *Muntekhyb Shemshir-Khani*, شمشیر خانی composed by *Tavakol Beig*, and dedicated to *Shemshir Khan*; it contains, in almost every page, some verses of the original *Shah Nameb*. The other abridgment is that quoted by the learned Hyde, in his *Relig. Veter. Persarum*, as “*rariſſimus liber*,” intitled *Shah Nameb Nefr*, شاه نامه نظر This work was composed for the use of Dr. Hyde, by desire of the English Agent at Surat. The Parſi, whom he employed, mentions this circumstance in the preface, and in some wretched verſes which he has ſubjoined at the end: the abridgment, however, is very ingeniously executed, in the moſt pure and eaſy proſe. Of this work, which is preſerved in the British Muſeum,

there did not exist a second copy until I obtained permission to transcribe it.\*

Of *Nizami's* five poems,† three afford some curious matter: the *Sekander Nameh*, سکندر نامہ or History of Alexander—the هفت پیشگوی *Heft Peigur* or *Seven Forms*, containing the romance of *Baharam Gour*—and *Khosru*

\* Some extracts from the *Shah Namah Neşr* have been published in the Oriental Collections—As I have nearly translated the whole work, it will probably be soon offered to the lovers of Persian Antiquity and Romance.

+ A sixth poem is sometimes added to the کنجه خانه or *Five Treasures of Nizami*, as his works are emphatically styled. Of these, I shall hereafter give a full account; following the most ancient of three fine copies in my own Collection, transcribed A. Heg. 767, (A. D. 1365.)

*Shireen*, شیرین or the story of *Khosru Parviz* and his celebrated mistress *Shireen*—the *Aineh Sekandery*, آینه سکندری or *Mirror of Alexander*, by *Emir Khosru*—and the *خرد نامه سکندری* *Kherd Nameh Sekandery*, *Alexander's Book of Wisdom*, by the celebrated *Jami*, furnish some passages on the Macedonian Conqueror's history.

From the *Beharistan*, and other works of the voluminous *Jami*,\* I have

\* Besides copies of this author's works in distinct volumes, I am so fortunate as to possess the whole, consisting of forty different compositions in prose and verse, Arabick and Persian, all uniformly written, and bound in one large volume; transcribed with such exquisite accuracy and ele-

extracted many curious illustrations; some also I have found scattered through the various works of *Ferid-eddin Attar*, such as his جواهر الذات Jouahir Alzat—خسرو شکل Khosru Gul—لسان الغیب Lesan al Ghaib—منطق الطیر Mantuk al Tair, and the others.

Besides the work of *Emir Khosru* above mentioned, his نہ سپر Neb Speber—هشت بهشت Hesht Behisht—خسرو شیرین Shireen Khosru, &c. afford historical matter; also the Bostan, Gulistan, Risalehs, and other compositions of *Sadi*—the جام جم Faum-

gance, and illuminated in such a splendid manner, that one of its late possessors paid for it, in the East, a sum nearly equivalent to 140 guineas.

*i-Jem*, or *Cup of Jemsheid*, by *Aubedi*—  
 the *Hadiket of Senai*, حديقة سنایی  
 the مثنوی *Mesnavi* of *Gelaledin Roumi*; and many other poetical works  
 which the limits of this Preface will  
 not allow me to enumerate.

The geographical treatises, from  
 which I have chiefly derived my illus-  
 trations, are, that admirable work, the  
*Nozhat al Coloub*, نزهت القلوب by  
*Hamdallah Mustoufi*, whom M. D'Her-  
 belot styles “*Le Geographe Persan.*”  
 The *Mesalek u Memalek* مسالک و ممالک  
 عجایب البلدان—the

\* Of this most valuable work I have given a short description in the Appendix: my translation of it will, I hope, be ready for publication in four or five months.

*Ajaieb al buldan*—the شیراز نامہ *Sbiraz Nameh*; a most curious and rare manuscript, quoted by Kæmpfer in his *Amænit. Exot.*\*—the هفت اقلیم *Heft Aklim*—the تحقیق العرب *Tabkikh al Irab*, a geographical dictionary, by Mohammed Saduk Isfahani—the *Ajaieb al Makbloucat* عجایب البخلوقات the تحفة العراقيين *Tobfut al Irakein*, by the celebrated Khacani—the *Ajaieb al Gheraieb*, عجایب الغرائب—the geographical index at the end of Mirk-bond's *Rozet al Sefa*, and many others.

In Philological explanations I have used a variety of manuscripts; to enumerate which, would extend this Work

(\* P. 301) I have reason to believe that this copy is the same which Kæmpfer brought from Persia.

beyond the limits prescribed: the principal of these, however, are the dictionaries or *Ferhung*s, intitled *Jehangeeri*, برهان قاطع—جہانگیری *Borhan Katea* كشف اللغات—*Kashf al Loghat* رشیدی—سروری *Sururi*—*Rekhidi* لطایف اللغات—*Lutayef al Loghat* بحرالجواهر—*Bahr-al-Jouahir*, &c. Many curious Philological Remarks I have likewise found in miscellaneous works, such as the *Bebari Sekbun*, بهار سخن—*Sherab Sekander Namab*, شرح سکندر نامه—the *Nefaias al Akbar*, نفایس الاخبار شرح خاقانی—the *Zekhiret al Molouk* ذخیرة البلوک—the *Abklak Nafferi* اخلاق ناصري—the *Wakaat Matoul* وقاعت مطول—the *Negaristan* of *Jouini*—the most excellent work of the same

title, by *Al Ghuffari* (author of the *Jeban Ara*) ; and a third *Negaristan*, by *Ali ben Taifour Bustami*. I must also acknowledge my frequent obligations to the Lyrick and *Soufi* Poets, for assistance in my Historical and Antiquarian Researches. The allusions of *Anvari*, *Hafiz*, *Saieb*, *Naziri*, *Oorfi*, *Helali*, *Firokhi*, *Shems Tabrizi*, *Kemal addein Isfabani*, and a multiplicity of others, to anecdotes of ancient History and Mythology, have sometimes served to illustrate the most obscure passages of the prose writers ; even the dull and voluminous commentaries on the Koran, and unwieldy *folios* of Mohammedan Law, have not been without their use ; and something has been extracted from the numerous works of fiction and romance, which often ex-

hibit very pleasing representations of Asiatick manners; I allude to such as the انوار سبیلی *Anvar Sobeily*—the خاور نامه *Khawer Nameh*—the قصہ امیر حمزہ *Kisseb Emir Hamzeh*—چهار درویش *Chebar Derveish*, the بختیار نامہ *Bakhtyar Nameh*—the بستان خیال *Bostan-i-Kbeyal*—the نثار زیبا *Negar Ziba*, &c.

Many topographical notes, and incidental references to the ancient History of Persia, are scattered through some of those *Tarikhs* which contain the Annals of modern Mohammedan Princes; among these are the *Aulum Araij*, عالم آرای an History of the *Abbaſſides*, in three large volumes—the تاریخ عاصم کوفی *Tarikk*

*Ausim Cufi*—the اکبر نامہ *Akber Nameh*—the تیمور نامہ *Timour Nameh*—the طبقات تیموری *Tebcat Timouri*, &c. also in Biographical works and collections of Anecdotes, the various تذكرة الشعراً *Tuzkerreb al Shoara*, or Lives of the Poets—the *Tarikh ebn Khalkan*,—تاریخ ابن خلکان the *Tarikh Barmekian*—the مجالس المومنین *Mujalis al Momenin*, &c.

There is another class of Manuscripts which I have attentively perused, yet sparingly quoted; because, though numerous, they afford but little, and even that little is of questionable authority: I mean those feeble compositions in modern Persick, said to be translations from the

ancient *Zend* and *Peblavi*, which European travellers procure from the *Parfis* of Surat, and of which the learned Dr. Hyde and M. Anquetil du Perron have given us sufficient specimens.

Had I not hopes of discovering some works of infinitely greater value than the *Sadder*, *Erdaviraf Nameb*, or the *Zend-a-vesta*, (as we have it in French) of Zoroaster himself, I should consider any further attention to the ancient dialects of Persia, as a misapplication of study, and a waste of time : these, however, have contributed, with the various manuscripts before mentioned, materials for my future work, of which the title will be nearly as follows : “ *Illustrations of Persian His-*

“*tory and Antiquities—or an attempt  
to reconcile the Ancient History and  
Chronology of Persia (according to the  
dates and traditions, preserved in  
manuscripts of that country) with the  
Hebrew, Greek, and Latin Records.*”

This work will comprise,

I. An introductory essay on the study of Persian history, antiquities, and romance.

II. A descriptive catalogue of the manuscripts which have furnished materials for the work.

III. That section of the *Leb al Tawarikh* which contains the ancient History of Persia, from *Caiumurus* to

*Yezdejerd*; given in the original Persian, with an English translation on the opposite pages.

IV. The Illustrations, &c.; in which are collected from all the manuscripts before enumerated, the various traditions and anecdotes of each king's reign; collated with those preserved in the Old Testament, and in the works of Greek and Latin writers; chronological, geographical, and philological observations, &c.

V. An Appendix, consisting of several miscellaneous articles, chronological tables, extracts from rare and ancient manuscripts, remarks on the antiquities of Persepolis, examination of Zend and *Pehlavi* manuscripts, fu-

neral rites, fire worship, Manichean and Mazdakian heresies, archery and horsemanship of the Persians, musick, painting, sculpture, vestiges of Hebrew and Greek in the Persian language, &c.

Such are the outlines of my future Work, which, if I can judge by the materials already collected, will form two large quarto volumes, each containing at least 400 pages, besides maps and views, plates of inscriptions, medals and gems, engraved alphabets of ancient characters, and specimens of writing, *fac similes* from miniatures in manuscripts, &c.

I shall not here enumerate the Greek and Latin works which I have

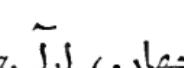
examined and collated; but I must acknowledge my frequent obligations to the Authors of Hebrew Scripture,—obligations, indeed, more frequent than those can possibly imagine who have only skimmed the surface of Oriental Literature, or plucked its flowers without gathering the fruits: I was myself surprised to find the most ancient and authentick of the Persian historians, prove, unconsciously, no despicable commentators on the Bible.

Of these historians, many allude to, and describe as still visible in their days, various stupendous and interesting monuments of antiquity, unnoticed by Europeans. To ascertain whether they exist at present, and to satisfy some doubts on the subject of

those already described by travellers, I have resolved to visit Persia (if Providence continue to bless me with life and health) whenever some necessary domestick arrangements, and the Works on which I am now employed, shall have been completed.

London, August, 1799.

---

The Tarikh *Jeban Ara*,  which has furnished materials for the following Work, is an octavo manuscript, purchased at Shiraz in the year 1787, by my ingenious friend, Captain William Francklin, author of the *Tour to Persia*, in which he has quoted it on the subject of Persepolis. During his residence in Bengal, it accidentally fell from a boat into the Ganges, and a few words have been rendered illegible by the wet; where such occur in the following extract, they are expressed by af-

terisks. On his return to England in 1797, Captain Francklin obligingly gave me this, with many other valuable manuscripts. The author is *Cazi Ahmed al Ghuffari*, قاضي أحمد الغفاری of Cazvin; who, according to the *Tarikh Bedaouini*, died on his return from the pilgrimage to Mecca, when setting out from *Daibul*, Anno Hegiræ 975, (A. D. 1567.)

He was also author of the *Negaristan*; a most excellent compilation of historical anecdotes, of which I am so fortunate as to possess a fine copy, written by his own hand, and replete with his marginal notes; it is a large octavo manuscript, and was brought to Europe by Jonathan Scott, Esq.

From the *Jehan Ara*, which contains a general History of Asia, Patriarchs, Prophets, Jews, Arabians, Persians, Kings of Tartary, Hindooostan, &c. from the earliest times till the year of the Hegira 972, (of Christ 1564), I shall have occasion to give various extracts in a future Work.





صَحِيقَةُ اُولٰى  
از نسخه ثانی تاریخ جهان آرا  
در احوال  
ملوک عجم قبل از اسلام

---

---

THE FIRST CHAPTER OF THE  
SECOND SECTION OF THE  
TARIKH JEHAN ARA,  
CONTAINING THE HISTORY OF THE PERSIAN  
KINGS BEFORE MOHAMMEDANISM,

( 4 )

والی خاک\* سلطنت او سی سال  
اصطخر فارس و دماوند و بلخ از  
منشات اوست

هوشنگ بن سیامک بن  
کیومرث لقبش پیش داد شهر  
سوس و شوشتر خوزستان بدو  
منسوب است حکومتش چهل  
سال

طهورث بن هوشنگ لقبش  
نجیب و بعضی رساوند یعنی

\* The compound *Ghilshab*, according to the Persian idiom, may also signify “*the King formed of Clay.*” The Magians affirm that Caiumuras was the first man; and some have supposed him to be the King of Elam, mentioned in Genesis xiv. Thus, *Adam*, אָדָם from *red*

fies the “*Lord, or King of Clay.*” He reigned thirty years. The cities of Istakhar in Fars, Damavand, and Balkh, were founded by him.

2. *Houſheng*—the son of Siamek, the son of Caiumuras. He was sur-named *Peiſhdad*; and is said to have built the cities of Sùs and Shuster in Khuzistan. His reign was of forty years:

3. *Tabmuras*—the son of Houſheng. His surname was *Nejcib*, and, according to some, *Resavend*, which

*clay* אַדְמִיה (Pagnin. Roberts. Clavis Pentat. &c.) Perhaps a resemblance may be found between *Caiumuras* and כָּדְרֵלָעֶמֶר *Cledorlaemer*.

تمام سلاح کفته آما مشهور دیوبند  
 است آمل مازندران و اصفهان  
 و بابل از آثار او اشتهر دارد  
 زمان حکومتش سی سال

جم بن هوشنگ لقبش شید  
 است یعنی نورانی ایام اقتدارش  
 هفتصد سال اثار او ههدان و طوس  
 و تمام اصطخر است\*

پیورا سپ بن مرد اسب بن

\* Of this city, supposed to be the ancient *Persepolis*, it does not appear that any vestiges now remain, except the ruins of *Chehil minar*, چهل منار or the “*Forty Pillars* ;” which the modern Persians generally call *Takht-i-Jemsheid*, تخت جمشید, “the throne of Jemsheid.” See the frontispiece.

signifies “ *Armed at all points*;” but he is generally known by the title of *Dive-bend*. The cities of Amol in Mazanderan, Isfahan, and Babylon, are monuments of his greatness. He reigned thirty years.

4. *Jem*—the son of Housheng; was furname *Sheid*, the meaning of which is “ *brightness, or splendour*. ” The years of his reign were seven hundred. The vestiges which remain of him, are the cities of Hamadan and Toos; also Istakhar, the building of which he completed.

5. *Piurasp*—the son of Merdasp, the son of Rikavend, the son of Barf-

رکاوند بن بارسره بن ناح بن  
 فروال بن سیامک بن کیومرث  
 خواهرزاده جهشید لقبش ضحاى  
 است معرف ده آک یعنی صاحب  
 از آثار او کنک بابل است او ان  
 استیلای او هزار سال است

\* فریدون بن آبتین بن ایقان\*  
 بن جهشید لقبش موبد و بعضی  
 کی کفته‌اند یعنی منزه از الایش  
 و متصل بروحانیات و اول کسی  
 که ملقب شد بدین فریدون است

\* I beg to advise very critical readers (few others, I believe, will take much interest in the matter) that the pedigrees of those early Kings are differently recorded in various manuscripts, and extremely obscure in all.

ereh, the son of Nah, the son of Feraval, the son of Siamek, the son of Caiumuras ; he was the son of Jemsheid's sister, and called *Zohac*, which in the Arabick language is *Dobac*, and signifies “*Master, or Lord.*” Of his works, the *Kenek* or Tower of Babel is one. The time of his dominion was a thousand years.

6. *Feridoun*—the son of Abteen, the son of Aican, the son of Jemsheid ; he was furname *Mouid*, and some styled him *Cai*, which signifies “*pure,*” free from blemish, and approaching to spiritual perfection. Feridoun was the first who received so honourable a title. The ramparts and

از آثار او بارو و خندق  
شهرهاست ملکش پانصد سال

منوچهر بن میشخور بن دیرک  
بن سردسک بن ایرک بن سک  
بن فرکورک بن ایرج بن فریدون  
لقبش فیروز ملکش صد و بیست  
سال

نودر\* بن منوچهر لقبش آزاده  
حکومتش هفت سال

افراسیاب یعنی جناح الطاحونه  
بن پشنگ بن رادشم† بن تور

\* Or *Nudar*, نودر according to the *Tarikh Gozideh*, and other manuscripts.

† In my copy of the *Tebkat Nafferi* it is written دادشم *Dadshem*; in some Tarikhs, also, *Zadshem*.

ditches of towns were devised by him. He reigned five hundred years.

7. *Manucheher*—the son of Meish-khoor, the son of Deiruk, the son of Serdsuk, the son of Irek, the son of Sek, the son of Refek, the son of Ferkourak, the son of Iretch, the son of Feridoun. His surname was *Firouz*; and his reign of one hundred and twenty years.

8. *Nuzer*—the son of Manucheher; was surnamed *Azadch*. He reigned seven years.

9. *Afrasiab*—(this name signifies the wings or sails of a mill); was the son of Peshunk, the son of Rad-

بن فریدون استیلابیش برایران  
دوازده سال

زو بن طهماسب بن منوجهر  
آثار او در\* رودخانه است در  
دیار بکر مشهور بآب زاب ملکش  
پنج سال

شرشاسف بن زو بعد از فوت  
پدرش شش سال به راسم سلطنت  
قیام نموده دولت پیشدادیان باو  
منسی شد

\* More correctly *Dō*, دو *two*; alluding to those streams or branches of the river Tigris which the Arabians call *Zabein*, زابین or the *Two Zabs*.

shem, the son of Tour, the son of Feridoun. His reign over Persia lasted twelve years.

10. *Zav*—the son of Tahmasp, the son of Manucheher. Of his works, is that canal in the province of Diarbekir known by the name of *Aub-i-Zab*, or “*the waters of Zav*.” He reigned five years.

11. *Gurshasp*\*—the son of Zav. After the death of his father, exercised for six years the imperial functions. With him the honours of the Peishdadian race became extinct.

\* Or *Gurshasp*. گُرْشَسْپ The Arabians not having in their alphabet the Persian P, substitute for that letter an F, or B; and sometimes a T,

## مطر ثانی

درن کر کیانیان ده تن زمان  
 تسلّط ایشان هفتصد و سی و  
 چهار سال

---

کیقباد بن زاب بن زو بن  
 طهماسب لقبش کی یعنی جبار  
 و در زمان او جیحون میان ایران  
 و توران حد شد و رستم بن  
 زال جهان\* پهلوان شد دار  
 السلطنت اش اصفهان ایام حکبیش  
 صد سال

\* *Jehan Pehlavan* became a title of distinction : it was equivalent (says the *Leb al touarikh*) to the modern title *Emir al omrah*, or Chief of the Nobles.

## SECOND DYNASTY.

*Of the ten Caianian Kings, whose Empire lasted seven hundred and thirty-four Years.*

---

1. *Cai Kobad*—the son of Zab, the son of Zav, the son of Tahmasp ; he was furrednamed *Cai* (or Ky), which signifies “mighty.” In his time the river Jihon (the Oxus) was the boundary between Iran and Touran (Persia and Tartary) ; and Rustam the son of Zal flourished ; the most illustrious hero of the world. Isfahan was the seat of his empire ; and he reigned one hundred years.

کیکاووس بن کیقباد لقبش  
 نهرود یعنی لم یمت و آن بگزشت  
 استعمال نهرود تشد و از کمال  
 ضلال در صندوقی در آمده  
 ببال کرکسان میل آسمان کرد  
 و ازین غافل \*\*\* \* برا آسمان  
 \* بیند \* \* چه پر \* آرد مور از  
 آثار او عفر† دیار بکر است مدت  
 حکومتش یکصد و پنجاه سال

## کیخسرو بن سیاوش بن

+ *Ferdousi* alludes to an ancient tradition that *Nimrod* and *Kaus* were the same.

شنیدم که نهرود کاویں بود

† Called also *Tel-i-afferkoun*, according to the *Tarikh-moagem*: it was a lofty pile or heap erected at Babel, for the purpose of astronomical observations, by this *Kaus*, or *Nimrod*.

2. *Cai-Kaus*—the son of Cai-Kobad; his surname was *Nimurd*, which, in the Arabick language, is *lam yemal*, or *immortal*, corruptly altered into *Nimrod*. Having, from the excess of foolish pride, endeavoured to ascend into the heavens, borne aloft in an ark (or throne) on the wings of eagles,† from this he vainly \* \* \* \* One memorial of him is Affar, in Mesopotamia. His reign was of an hundred and fifty years.

3. *Cai-Khosru*—the son of Sia-

† In the manuscript, *Kergus*, a fabulous bird of immense size, resembling in many respects the Phœnix. (See Oriental Collections, Vol.

کیکاووس لقبش هبایون مادرش  
 فرنگیس دختر افراسیاب آخر  
 بامداد پیران ویسه بایران آمده  
 بانتقام پدر افراسیاب را بکشت  
 مدت ملکشن شصت سال

لهراسف بن ارondشاه بن  
 کیشین بن کیقباد چون در  
 بلخ نشیمن داشت لقبش بلخی  
 است از موادر او تعیین مواجب

II. No. I. p. 96.) According to *Ferdousi* in the *Shab-Nameh*, the birds which *Kaus* employed, were <sup>پچه</sup> عقاب young Eagles. The whole fable originated, probably, in the fondness of this King for astronomical studies ; as he declared that he would explore the secrets of the spheres, “ and reckon one by one the stars of Heaven.” *Ferdousi*.

همان اختران سر بسر بشهرم

vesh, the son of Cai-Kaus ; he was f暑rnamed *Humaïoun* ; and his mother was Ferankis, the daughter of Afrasiab. Having at last, with the assistance of Piran Veiseh, penetrated into Persia, he slew Afrasiab, in revenge for the death of his father. He governed during sixty years.

4. *Lohrasf*, \* (or *Lohrasfp*)—son of Arvend-shah, son of Cai-Nisheen, the son of Cai-Kobad : from his original residence in the city of Balkh, he was f暑rnamed *Balkhi*. Of his institution, is the establishment of

\* Our author in this name, and in *Gushtasfp*, affects the Arabian mode of writing, by which the Persian P is changed into F.

لشکر است مدت ملکش صد و  
بیست سال

کشتاسف بن لهراسف لقبش  
هربد یعنی عابد النار در زمان  
او زردشت که نام اصلی او\*  
دد است و دعوی پیغمبری کرد  
از آثار او قلعه سهرقند است  
سلطنتش صد و بیست سال

کیارشیر المشهور به بهمن

\* According to the *Zertusbt Nameh*, Zoroaster was of the race of Feridoun ; his father's name *Pourbasp*, پورشاسب and his mother's *Doghdu* or *Doghdou*.

که زرشت فرخند را مام بود  
مراان سعدرا دغدوی نام بود

military stipends. His reign lasted an hundred and twenty years.

5. *Gushtasf*, (or *Kishtasp*)—the son of Lohrasp, was styled *Hirbed*, or the *Minister of Fire*. In his time Zerdusht, whose family name was *Daada*, pretended to the gift of prophecy. The castle of Samarcand is one of the works which remain of Gushtasp, who reigned an hundred and twenty years.

6. *Cai-Ardeshir*\*—generally called

\* Artaxerxes Longimanus, or Μαρποχειρ.—From some curious passages in *Tabari*, he appears to be the Ahasuerus of Scripture, who “reigned from India even unto Ethiopia, over “an hundred and seven and twenty provinces.”

بن اسفندیار بن کشتاسف  
 لقبش درازدست از آثار او  
 بندکوارفارس است مدت حکمیش  
 صد و دوازده سال

همای بنت بهمن لقبش  
 آزادچهار از آثار او هزارستون  
 اصطخر و شهر جربادقان است  
 مدت ملکش سی و دو سال

داراب پدرش بهمن و هادرش  
 همای\* بنت بهمن از آثار او

\* Persia is not, I fear, the only country whose ancient annals are stained by the registry of imperial incest. Those who, in defiance of chronology, suppose Queen *Homaï* to be *Semiramis*, may here find an additional argument in favour of their identity.

*Babman*, the son of Asfendiar, the son of Gushtasp ; he was furnamed *Dirazdeft*. One of the remaining memorials of him is *Bandukvar*, in Fars. He reigned an hundred and twelve years.

7. *Homai*—the daughter of Bahman ; was furnamed *Azadcheber*. The vestiges of her are the *thousand columns* at *Istakhar*, and the city of *Jerbadoan*. Her reign lasted thirty-two years.

8. *Durab*—his father was Bahman, and his mother Homai, the daughter of Bahman. The memorials of him are the institution of

اسپیام و بربد است مدت ملکش  
دوازده سال لقبش اکبر است

دارا بن داراب لقبش اصغر  
است آثار او شهر ابهر است  
ملکش چهارده سال

سکندر بن داراب بن بزمیان  
لقبش ذوالقرنین مادرش دختر  
فیلقوس پادشاه روم در حکمت  
شاکردن ارسسطو از آثار او هرات و  
بردع\* اران و اسکندریه است

\* *Berdaa*, according to some romances, was the *Shehrizanan* or *Shahr-e-Zanar*, or *City of Women*, the capital of *Nushabah*, Queen of the Amazons. This place is described as a terrestrial paradise by *Nizami*, in his *Secander Nameh*.

خوشای ملک بردع &c.

post-horses and couriers. The length of his reign was twelve years; and his title was *Akber*.

9. *Dara*, (*Darius*)—the son of Darab; he was surnamed *Afgher*. The city of *Ebber* was founded by him; and he reigned fourteen years.

10. *Secander*—the son of Darab, the son of Bahman; he was called *Zu'l Karnein*. His mother was the daughter of Philip the King of Greece. In philosophy he was the pupil of Aristotle. The vestiges remaining of him, are the cities of Herat, Berdaa in Aran, and Alexandria. He reigned over Persia four-

استیلايش بر ایران چهارده سال  
 وفاتش در شهرزور\* ملکه  
 اسكندر به†

\* *Shehr-zour.* Between *Hokvan* and *Moful*: it is called by the modern Turks *Shehrzoul*.

† It is not surprising that the Persian traditions on the life of Alexander should be vague and discordant, since the Greek historians acknowledge the obscurity of this subject. “ Of “ Alexander,” (says Arrian, Proem.) “ various “ persons have recorded various things; nor is “ there any one of whose history there have “ been more writers, or writers more disa-“ greeing one with another.” αλλοι μην δη αλλαχ υπερ Αλεξαδρον ανεγραψαν, οδ'ετιν υπερ στε πλειονες ή αξυμφωνοτερις εις αλληλους. Our Persian author has followed Ferdousi in describing Alexander as the son of Darab, by a daughter of Philip; but the more ancient and authentick *Tabari*, declares him the Macedonian monarch’s son;

teen years. His death happened at the city of Zour; and the place of his interment was Alexandria.

and *Nizami* adopts this tradition, rejecting two others on the subject, “tales which want confirmation, in the vanity of whose story there ‘is no truth.’”

در این هردو کفتار چستی نبود

کزان سخن را درستی نبود

(See Persian Miscellanies, p. 79.) All the Eastern traditions, compared with those of the Greek and Latin writers, I shall offer to the publick in a “*History of Alexander.*”

## سُطْر سِيَوم

در بیان ملوك الطوایف \* مبین  
در دو حرف

---

## حُرْف اول

در اشکانیان دوازده تن ملکشان  
صد و شصت و پنج سال

اشک بن دارا الاصغر در وقعه  
پدر در ری طغل بود بر انطخش  
رومی خروج کردہ او را بعد از  
حرب بکشت و بر قسطنطین، و می

\* The kings of the various provinces, among whom Alexander divided the Persian Empire. Of these were the *Arfacides*, or Parthian Kings.

## THIRD DYNASTY.

*Account of the Kings called Molouk al towayuf, divided into two Sections.*

---

## SECTION I.

*Of the twelve Ashkanian Kings, who reigned an hundred and sixty-five Years.*

1. *Ashuk*—the son of Dara, surnamed *Asgher*. During the transactions of his father's reign he was a child at Rey. Having taken up arms against Antakhash\* the Grecian, he slew him after a battle; and de-

\* Antiochus.

\* \* \* \* که بانتقام آمده بود  
 \* سایر ملوک الطوایف فایق  
 آمده ملکش پانزده سال

اشک بن اشک بن دارا در  
 عهد او بنی اسرابیل زکریا پیغمبر را  
 علیه السلام بکشتند و او از  
 ایشان انتقام کشیده ملکش شش  
 سال +

بهرام بن شاپور یازده سال  
 پلاش بن بهرام هم یازده سال

+ Our author, or more probably the transcriber of the manuscript, has omitted in this place *Shapsur*, شاپور Sapore, who succeeded Ashek, and reigned, according to the *Leb al towarikh*, six years ; or sixty, according to others, who place the birth of Christ in his time.

feated Constantine the Grecian, who had come to seek revenge. \* \* \* \* And Ashek made himself pre-eminent among the other kings ; and reigned fifteen years.

2. *Ashak*—the son of Ashek, the son of Dara. In his time the children of Israel put to death the prophet Zachariah, to whom be peace ! for which he punished them. He was king six years. (*Succeeded by Shapour, the third king.*)

4. *Baharam*—the son of Shapour, reigned eleven years.

5. *Palash*— the son of Baharam, likewise reigned eleven years.

هرمزد بن پلاش شانزده سال

نرسی بن پلاش چهارده سال

فیروز بن هرمزد هفده سال

پلاش بن فیروز دوازده سال

خسرو بن ملاد بن نرسی  
هشت سال

\* Sir William Jones, in his “ Short History of Persia,” (the object of which was merely to prepare the reader for that of Nadir Shah,) has not thought it necessary to mention the names of more than the first and last monarch of the Ashkanian Dynasty. The annals of this period are, indeed, very obscure, yet not uninteresting; their obscurity seems to demand illustration.

6. *Hormuzd*—the son of Palash,  
reigned sixteen years.

7. *Narsi*—the son of Palash, four-  
teen years.

8. *Firouz*—the son of Hormuzd,  
seventeen years.

9. *Palash*—the son of Firouz,  
reigned twelve years.\*

10. *Khosru*—the son of Molad,  
the son of Narsi, eight years.

\* According to a very curious manuscript *Tarikh* (of which I have not yet been able to ascertain the title or the author) موضع لار (از اثار او است) “The city of Lar (in Laristan) was founded by him.”

پلاشان بن پلاش بن فیروز  
بیست و دو سال

اردوان بن پلاشان سیزده  
سال

حرف ثانی در اشغانیان از  
دزیه\* فرهرز بن کاوس هشت نفر  
ملکشان صد و پنجاه و سه سال

اردوان بن اشغ بر اشکانیان  
خروج کرده سلطنت از دست  
ایشان بدر بر ملکش بیست و  
سه سال

\* This son of Kaus, according to that excellent dictionary, the *Cashf-al-loghat*, and other works, was properly called فریبرز *Fariborz*.

11. *Palashan*—the son of Palash,  
the son of Firouz, twenty-two years.

12. *Ardavan*—the son of Palashan,  
reigned thirteen years.

## SECTION II.

*Of the eight Asghanian Kings (or second  
Race of the third Dynasty) proceeding  
from Dezib Ferberz, the son of Kaus.  
Their empire lasted an hundred and  
fifty-three years.*

1. *Ardavan*—the son of Ashegh ;  
having revolted against the Ashka-  
nians, snatched the sovereignty from  
their hands, and reigned twenty-three  
years.

( ۳۶ )

خسرو بن اشغ شانزده سال

پلاش بن اشغ دوازده سال  
حضرت عیسی در عهد او بوجود  
آمد

کوادرز بن پلاش بن اشغ  
سی سال بعضی کوبند که واقعه  
زرکریا عليه السلام در ایام او بوده

نرسی بن کوادرز بیست سال

کوادرز بن نرسی \* ۵۵ سال

\* In the manuscript هری *Heri*; an error  
which I have corrected on the authority of  
*Kazebak Khan*, the *Leb-al-touarikh*, &c.

2. *Khosru*—the son of Ashagh, was king fifteen years.

3. *Palash*—the son of Ashagh, reigned twelve years. In his time the holy personage Jesus was born.

4. *Gudarz*—the son of Palash, the son of Ashagh ; his reign lasted thirty years. Some say that Zachariah, on whom be peace ! existed in his days.

5. *Narsi*—the son of Gudarz, reigned twenty years.

6. *Gudarz*—the son of Narsi, ten years.

## \* نرسی بن نرسی یازده سال

اردوان بن نرسی بعد از  
سی و یک سال سلطنت در  
جنگ اردشیر بابکان کشته شد  
و آن طایفه بدرو منقرض کشند

\* Narsî reigned fifteen years, according to  
the *Habib al seir*; and during his  
reign the Greeks attempted to invade Persia.”  
در زمان حکومتش ”رومیان قصد ایران کرد“

7. *Narsî*, the son of Narsî, reigned eleven years.

8. *Ardavan*—the son of Narsî, after a reign of thirty-one years, was slain in a battle with Ardešhir-Ba-began ; and the third Dynasty of Persian Kings became extinct with him.\*

\* I must acknowledge, in the words of D'Herbelôt, "que cet endroit est le plus embarrassé & le plus obscur de toute l'histoire de Perse." (*Art. Aschganian.*) Yet I think it possible, by a minute examination of the Greek, Latin, and Persian writers, to reconcile the various traditions with historical and chronological truth.

## سطر چهارم

در ذکر آن ساسان که ایشان را  
 آکاسره نیز خوانند سی و یک تن  
 ملکشان پانصد و بیست و هفت  
 سال

---

اردشیر بابکان بن ساسان  
 تا هفده تن همه ساسان نام  
 داشتند بهمن ابن اسفندیار و  
 او ببابکان جد مادری که بانی  
 شهر<sup>\*</sup> بابک کرمائیست منسوب شد  
 و چهل سال سلطنت کرد و از

\* There are several towns, according to the *Mesalek-û Memalek*, which some reckon as belonging to Fars; others to Kirman. The learned *Wahl*, in his excellent map of Persia, places Babek at the *Fars* side of the line which divides these provinces.

## FOURTH DYNASTY.

*Account of the Race of Saffan, called also Akafreh\*. Thirty-one Kings, who reigned five hundred and twenty-seven Years.*

---

1. *Ardeshir Babegan*—the son of Saffan. The name of Saffan continued for seventeen generations, from Bahmen the son of Asfendiar. He was furrednamed *Babegan* from his maternal grandfather, who built the city of Babec in Kerman: he reigned forty years. Among the memorials

\* Or the *Kesris*; an Arabick plural (corrupt) from كسرى

آثار او اردشیر خوزه\* فارس و  
کواشیر کرمان و اهواز خوزستان  
است†

شاپور بن اردشیر لقبش تیزد  
ملکش سی و یک سال از آثار  
او کوره شاپور فارس و نیشاپور  
خراسان و شادشاپور قزوین و  
جند شاپور خوزستان

هرمز بن شاپور لقبش بطل

\* *Ardešbir Khuzeh*, or *Khureh*, called also  
*Jawr*, and *Firuzabad*.

† This king, whom we call *Artaxares*,  
“ came forth,” (says *Tabari*) “ and dwelt in  
“ *Iſtakhar*, when, after the reign of Alexander,  
“ four hundred years had elapsed ; or, according  
“ to the Christians, five hundred and twenty ;  
“ or, according to the Magians, two hundred  
“ and sixty-six.

which remain of him, are the cities of Ardeshir Khouzeh in Fars, and Guashir in Kerman, and Ahwaz in Khuzistan.

2. *Shapour*—the son of Ardeshir; his surname was *Tirdeh*; he reigned thirty-one years. Of his works are Koureh-Shapour in Fars, Nishapour in Khorassan, Shad-i-Shapour in Cafvin, and Jond-i-Shapour in Khuzistan.\*

3. *Hormuz*—son of Shapour; he was surnamed *Batel*, and reigned

\* *Texeira*, whose Spanish epitome of *Mirkhoud* is particularly erroneous and defective in the *Saffianian* history, places Shapour (*Xapur*) before Ardeshir. (*Relaciones, &c.* p. 117.)

# ملکش دو سال از آثار او رام هرمنز خوزستان است

بهرام\* بن هرمنز لقبش درگار  
ایامش سه سال و سه ماه است

بهرام بن بهرام لقبش شاهنده  
یعنی صالح ملکش بیست سال

بهرام بن بهرام لقبش سیستان  
شاه ایامش چهارده ماه

فرسی بن بهرام بن بهرام  
لقبش تختجرکان سلطنتش نه  
سال

\* *Baharam*—called *Varanes* and *Vararanes*  
by the Greek and Latin writers.

two years. Ram-Hormuz, in Khu-zistan, was built by him.

4. *Baharam*—the son of Hormuz ; his surname was *Dergar* ; and he reigned three years and three months.

5. *Baharam*—the son of Baharam ; he was styled *Shahendeh*, i.e. upright, just ; and reigned twenty years.

6. *Baharam*—the son of Baharam ; his surname was *Seistan-Shah* ; and his reign lasted fourteen months.

7. *Narsi*—the son of Baharam, the son of Baharam ; his title was *Nakhjerkān*. He reigned nine years.

شاپور\* بن هرمنز لقبش هویه  
 سینا یعنی شانه سوراخ کن و  
 عرب اورا ذوالاکتاف کفتند چه  
 شانه+ ایشانرا سوراخ کردی مانی  
 نقاش در زمان او بود او دعوی  
 نبوت کرده تخته که آنرا ارزنک  
 کفتندی و تهامی نقاشان روی  
 زمین از تتبع آن عاجز بودندی  
 بمحجزه آورد و از بدایع صنایع  
 او پیراهنی بود که چون

\* *Tabari's* very curious account of the battles and treaties between *Sapores*, and *Julian* (the apostate) and his successor *Jovian*, throws considerable light on the Greek and Latin histories of those emperors—(See *Zosimus*, *Ammian. Marcellinus*, &c.)

+ *Mani*, *Manes*; founder of the Manichean

8. *Shapour*—the son of Hormuz ; his surname was *Hubeb Sina*, that is, *the breaker, or piercer of shoulders* ; and the Arabians style him *Dhu-Pectaf*, because he caused their shoulder blades to be pierced and broken. Mani the painter existed in his time, and, assuming the character of a prophet, exhibited as miraculous the tablets called *Arzenk*, so admirably painted, that all the fairest objects on the face of the earth, in comparison with these representations of them, seemed to fade away. Also, among

heresy ; the history of which has been ably investigated by the learned *Beaufchre*. Some curious anecdotes, however, of this heresiarch and impostor, still lurk in Persian manuscripts.

پوشیدندي نهايان شدي و چون  
 از تن بدر آوردندي ناپيدا  
 بودي آخر بردست شاپور کشته  
 گشت از آثار شاپور شهر قزوين  
 و تورح شاپور که آنرا عسکرمکرم  
 گويند در خوزستان مدت  
 سلطنت او هفتاد و دو سال\*

اردشیر برادر شاپور لقبش  
 جبيل ملکش ۵۰ سال

\* Having been born after his father's death,  
 the years of his reign correspond to those of his  
 life. This is noticed by *Bizarus*, in his excel-  
 lent compilation “*Rerum Persicarum Historia*,”  
 (p. 112.) “cum tot annos regnasset, quot  
 “etiam vixerit,” (seventy years, according to  
 this historian.) Our writers place the death of  
 Saporis in the year of Christ 380.

the rare productions of his ingenuity, was a certain shirt, which whilst he wore he was visible ; having taken it off, he became invisible : he was at last put to death by the hand of Shapur. The memorials of this King are the city of Cazvin, and *Toureb Shapour*,\* which is also called Oskermekerrum. He reigned seventy-two years.

9. *Ardeshir*—the brother of Shapur, was furname *Jemil*, and reigned ten years.

\* My copies of the *Heft-aklim* and *Nozhat al Coloub*, write it differently. The former says, that this city was called *Teshker* (or *Neshker*)

شاپور بن شاپور ذوالكتاف  
لقبش کرمانشاه ملکش سیزده سال

یزدجرد که بقول اکثر ارباب  
خبر پس بهرام است لقبش  
بغارسی زفت و بزه کرد بعربی  
اثیم و مجرم ملکش بیست و یک  
سال و نیم

بهرام\* بن یزدجرد لقبش شور

after a son of *Tahmuras*, but that having fallen  
شاپور ذوالكتاف بتقدیم عمارت  
to decay, فرمود و مورج شاپور خواند  
“lectaf caused it to be rebuilt, and called it  
“Mourage Shapour.

\* The reign of *Baharam* has furnished subjects for a variety of entertaining and curious romances, both in prose and verse ; such as the

10. *Shapour*—the son of Shapour Zu'lectaf ; his title was *Kerman-shab* ; and his reign of thirteen years.

11. *Yezd jerd*—who, according to the greater number of historians, succeeded Baharam ; was surnamed, in the Persian language, *Zefet*, and *Berezekurd* ; in the Arabick, *Athim* and *Mejerum*. He reigned twenty-one years and a half.

12. *Baharam*—the son of Yezdejerd ; his surname was *Gour*. He

هشت پیگر *Heft peigur* of *Nizami*, the هفت بهشت *Heft Behisht* of *Emir Khosrù*, the هفت منصر *Heft Munfur* of *Hatifi*, the *Kisbeh Baharam Gour*, کور قصہ بهرام and others ; besides his history in the *Shah Nameh*.

بغایت پهلوان و عادل و عیش  
دوسست سلطنت او شصت و سه  
سال

یزدجرد\* بن بهرام لقبش  
سپاهدوسست ایامش هیزده سال

هرمز بن یزدجرد لقبش  
فرزانه ملکش یک سال

فیروز بن یزدجرد لقبش  
مردانه از آثار او فیروز بهرام ری  
است ایامش ۵۵ سال

\* The *Isdigertes* of the Greek and Latin writers, who change the names of his successors into *Hormisdas*, *Perozes*, *Bleses*, *Baluses*, or

was a valiant warrior, a just man, and a lover of festivity and sport. His reign lasted sixty-three years.

13. *Yezdejerd*—the son of Baharam ; he was styled *Sipah-dost* ; and the years of his reign were eighteen.

14. *Hormuz*—the son of Yezdejerd ; his surname was *Firzaneb* ; and his reign of one year.

15. *Firouz*—the son of Yezdejerd ; he was styled *Murdaneb*. One of his works is *Firouz Babaram*, in Rey. He reigned ten years.

*Hobalas*; *Cabades*, or *Cavades*; *Zamaspes*, *Chosraes*, &c. (Vide Procop. Agath. Bizar. &c.)

پلاش بن فیروز لقبش کرانهایه  
ملک او پنج سال

قیاد بن فیروز لقبش نیک رای  
سلطنت او شصت و چهار سال  
مند ک پیشوای ملحده در زمان  
او خروج کرد آثار او ارجان کوره  
کیلویه و حلوان است

جاماسب بن فیروز لقبش  
نکارین

کسری بن قیاد لقبش  
انوشروان\* و ملک العدل سلطنت

\* Written also *Nushirvan*. The ruins of his magnificent palace, the *Aivan* طاق کسری or *Tauk-i-Kesri*, ایوان are still to be seen near *Madaien* (the ancient *Ctesiphon*) on the banks of the Tigris.

16. *Palash*—the son of Firouz ; his title was *Keranmaieb* ; and his reign lasted five years.

17. *Kobad*—the son of Firouz ; was f暑named *Neekrai*, and reigned sixty-four years. Mazdak, the rebellious founder of an heretical sect, existed in his time. The place called *Arjan Goureh* in Gilouieh, and *Hulwan*, are remains of his works.

18. *Jamasp*—the son of Firouz ; was f暑named *Nekarein*.

19. *Kesri*—the son of Kobad ; his f暑names were *Anushirvan*, and *Molk al adel*, or the just king. He

او چهل و هشت سال و پیغمبر  
 ما صلوات الله عليه در عهد او  
 متولد شد در سال هشتم از  
 میلاد آن حضرت آن پادشاه  
 عادل فوت شد از آثار او رومیه  
 مدانین است\*

هرمز بن انوشروان مادرش  
 قائم دختر خاقانست لا جرم لقبش  
 ترکزاده کفته‌اندریشک وزورمند  
 و سفاک بوده چنانچه در ایام  
 حکومت که دوازده سال و کسری  
 است سیزده هزار و شصت کس

\* According to the *Zein al akbar*, he caused *Mazdak* the heresiarch to be flogged alive; and in the course of one day put to death eighty thousand of his followers.

reigned forty-eight years ; and our prophet (Mohammed) on whom be the blessing of God ! was born in his time. In the eighth year after the birth of that holy personage, this upright monarch died : and vestiges of his works are at Roumieh in Madaien.

20. *Hormuz*—the son of Anushirvan ; his mother was Kakim, the daughter of the Khakan, from which circumstance he was called *Turkzad* ; he was so wicked, tyranical, and blood-thirsty, that in the twelve years of his reign, thirteen thousand six hundred persons of il-

از اشراف عجم بحکم او کشته  
کشتند قتلش در سال بیستم  
از میلاد

خسرو<sup>\*</sup> بن هرمنز لقبش پرویز  
یعنی مظفر رسول علیه السلام  
در زمان او مبعوث کشت و آنرا  
حضرت او را بدین مبین دعوت  
فرموده نکردید بلکه مکتوبات  
اعطا \* برا درید و بغر \* \* \*  
\* در عظم شان و کثرت اسباب

\* The reign of *Khosru Parviz*, like that of his predecessor *Baharam Gour*, affords many curious subjects of Romance. See “*the Lives of Khosru and Shireen*,” translated by me from the *Shah Nameh Nefr*, in the Oriental Collections, Vol. I. p. 218, &c.

lustrious rank, among the Persians, were put to death by his command. He was, himself, slain in the twentieth year after *the birth* (of Mohammed).

21. *Khosru*—the son of Hormuz ; he was furname *Parviz*, or *the Victorious*. In his time the prophet, to whom be peace ! entered on his divine mission ; that holy personage invited the king to the true faith, which he rejected, tearing in pieces the letter (of Mohammed.) \* \* \* \* \* And Persia, from his magnificence, and the superabundance of all necessaries, arrived at the summit of its glory. It is said, among other

افرات کرده از جمله کویند همراه  
 پانزده هزار کنیز مطربه و شش  
 هزار خواجه سرا و بیست هزار و  
 پانصد اسپ بارگیر و استر زینی  
 و نه صد و شصت فیل در سرکار  
 او حاضر بود و چون سوار کشته  
 دویست کس با مجره هادر حوالی  
 او رفتدی و هزار سقا بر ره کذار  
 او آب باشیدندی و از ظرایف  
 که او\* داشت کاسه بود که  
 هر چند آب از آن خوردندی  
 کم نشدی و پنجه از عاج که

\* Tabari, whose chronicle contains a chapter on the subject of this King's treasures, describes his celebrated horse, *Shebdiz*, the *Bucephalus* of Persian romance, which he says was brought originally from Greece ; and he adds, that his figure was carved in stone, by order of Khosrū, at *Kirmanshahun* (*Beisutoun.*)

matters, that he constantly kept in his palace fifteen thousand female musicians, six thousand household officers, twenty thousand five hundred horses and mules for the saddle and for baggage ; also, nine hundred and sixty elephants. Whenever he rode forth, two hundred persons attended him, scattering perfumes on every side, whilst a thousand *sekabers* (water carriers) sprinkled with water the roads which he was to pass. Among the works of ingenuity which he possessed, was a certain cup, in which the quantity of water was never diminished, how much soever a person drank of it ; also, an (*expanded*) hand of ivory, which, whenever a

هر کاه اورا فرزندی شدی آنرا  
 در آب نهادندی مقارن والدت  
 آن پنچه در هم آمدی و طالع  
 معلوم شدی و پاره طلا داشت  
 که بطريق موم نرم بودی و  
 دست مالی که چون جرکین  
 شدی بر آتش انداجتی پاک  
 شدی و در عهد او فیل سفید  
 در ایران پچه آورد و مثل باربد  
 مطربی که سخن او \* \* شد است  
 و محبوبه همچو شیرین که بخوبی  
 مثل است اورا بود آخر در  
 هفتم ساعت شب سه شنبه دهم  
 جهادی الول + سال هفتم از هجرت  
 پر دست پرسش شیرویه کشته شد

† May—Anno Dom. 628.

child was born to him, being immersed in water, closed, and exhibited the conjunction of stars presiding at the infant's birth, and thus the horoscope was known: he had likewise a piece of pure gold, pliable and soft as wax; also a napkin, which, when soiled, and thrown into the fire, became clean. In his time, white elephants brought forth young ones in Persia. What person, in harmonious powers, resembles his musician Barbud? or, who in beauty is equal to his mistress Shireen? At last, in the seventh hour of the night, on Tuesday the tenth of Jemad-al-awul, the seventh year of the Hegira, he was slain by the hand of his son, Shirouich.

قباد بن خسرو لقبش شیرویه  
بعد از پدرش شش ماه زندگانی  
کرد

اردشیر بن شیرویه لقبش  
کوچک ملکش یک سال و نیم

کسری بن قباد بن هرمنز  
بن انوشروان لقبش کوتاه است

پوران دخت دختر خسرو پرویز  
لقبش سعیده طعام \*پورانی بدرو

\* This explains a passage in *Mirkhond*,  
the obscurity of which is acknowledged by the  
learned *De Sacy*, in his *Histoire des Saffanides*,  
“ Je n'ai trouvé aucun renseignemens sur le  
“ mot *Pourani*.”

Mem. Sur diverses Antiq. de la Perse, p. 412.

22. *Kobad*—the son of Khosru; he was surnamed *Shirouieh*,\* and lived six months after his father.

23. *Ardešhir*—the son of Shirouieh; his surname was *Koucbeh*; his reign of one year and a half.

24. *Kesri*—the son of Kobad, the son of Hormuz, the son of Anushirvan, was surnamed *Goutab*.

25. *Pouran-dokht*—the daughter of Khosru Parviz, was styled *Saiedeh*. Meat cooked in a particular manner

\* The *Ferhung Sururi*, *Borhan Kattea*, and other dictionaries, inform us that he was also called شارویه *Sharouieh*.

منسوب است و حضرت رسول  
در عهد او رحلت فرمودند  
پادشاهی او شش ماه\*

آزرمی دخت خواهرش لقب  
او عادله ملکش چهار ماه

فرخزاد بن خسرو پرویز لقبش  
بختیار ملکش یک ماه

پیزد جرد بن شهریار بن خسرو  
پرویز لقبش ملک الخیر در صغر  
سال یازدهم هجری بر تخت

\* Our author has totally omitted the name of *Jashbendeh*, جشنده who, by Mirkhond, and a few others, is said to have reigned a short time after *Pouran dəkht*. Some further omission or error appears likewise in this place, as at the beginning of the fourth Dynasty he mentions 31 kings, yet enumerates but 28.

is called *Pourani*, after her. And the holy prophet in her time departed this life. Her reign lasted six months.

26. *Azermi-dokht*—sister to Pou-ran-dokht, was furnamed *Adeleh*; and reigned four months.

27. *Ferokh-zad*—the son of Khosru Parviz, was furnamed *Bakhtyar*; and reigned one month.

28. *Yezdejerd*—the son of Shahr-yar, the son of Khosru Parviz; he is called *Molk al akbir*, or the *last King*. He ascended the throne of the Persian monarchs, in the month ~

کاسره نشسته مبدأ تاریخ  
 یزدجردی آن سال است چون  
 اسلام قوت کرفته بود مسلمانان  
 مرتبه مرتبه الکاهی او را مسخر  
 کردندی از دست ایشان بیرون  
 گرفته و در آنجا در شهر سنه  
 اثني و ثلثین کشته شد و آن  
 طبقه قدیم بد و انقراض یافت\*

\* Here properly ends the ancient history of Persia—as the death of Yezdegerd was followed by the surrender of *Istakhar*, and the other chief cities, to the Musulmans.

Sefer of the eleventh year of the Hegira,\* which is the beginning of the Yezdejerdean æra. As the true religion had prevailed, and the Musulmans by degrees reduced the power of Yezdejerd, he fled from their hands to Merou ; and there, in the month† Shehur, of the thirty-second year of the Hegira, he was put to death : and with him the ancient race of the Persian kings became extinct.

\* A. D. 632.

† A. D. 652—According to the *Subab Saduk*, the *Tarikh Aifee*, and other works, this King's death happened in the 31st year of the Hegira.

*CHRONOLOGICAL REMARKS.*

Of the number of years assigned to the reigns of particular kings, the Persian historians so considerably disagree in their accounts, that any attempt to reconcile them, at present, would exceed the limits which I have prescribed to this Epitome. Much confusion may have arisen from mistaking the years of a king's life for those of his reign; to what extent it has prevailed, will appear from the following general statements of each Dynasty's duration, according to various records, differing in their calculations from the *Tarikh Jahan Ara*.

*The first Dynasty, or the Peishdadian, lasted,*

According to an anonymous Tarikh,  
2441 years.

Tarikh Hamzeh ben Hosein Isfahanī, 2470 years.

According to a manuscript catalogue  
of Persian kings, annexed to a  
fine copy of the Shah-Nameh,  
British Museum (No. 5600) 2481  
years.

Tarikh Behram Shah ben Murdan  
Shah, 2734 years.

*The Second Dynasty, or the Caianian,*

According to the manuscript catalogue above mentioned, 534 years,  
six months.

Anonymous Tarikh, 684 years, four months.

Tarikh Kapchak Khani, 752 years.

Anonymous, 770 years.

*Third Dynasty, or Afshanian, with the Askhanian, lasted,*

According to the Jehan Ara, 318 years.

According to the manuscript catalogue before mentioned, 200 years.

Anonymous Tarikh, 217 years.

A Ravaiet, or book of Parsi traditions, 265 years.

*Tarikh Moagem*, from different chronicles, 430 years.—Another calculation, 268 years.

The Leb al Touarikh, 350 years.

- Tarikh Gozideh, 380 years.  
 Hamzeh Isfahani, 394 years.  
 Tarikh Moagem, from different  
     chronicles, 430.  
 9. Baharam ben Murdan Shah, 469  
     years.

*Fourth Dynasty, or Saffanian,*

According to Baharam ben Murdan  
 Shah, 456 years, one month,  
 twenty-two days.

Hamzeh Isfahani, 457 years, three  
 months, seven days.

Anonymous Tarikh, 484 years, six  
 months.

Leb al Touarikh, 521 years.

Tarikh Kapchak Khani, 521 years.

Merat al Aulum, 521 years.

Manuscript catalogue, 542 years.

I reserve for my future work, a more minute calculation of each particular King's reign, taken from the *Tarikh Tabari*, the *Tarikh Moagem*, the *Subah Saduk*, the *Rouzet al Sefa*, the *Khelaffet al Akbar*, the *Zein al Akbar*, the *Nizam al Towarikh*, and many other records, which I shall endeavour to reconcile with the dates of European chronologers.



## APPENDIX.

---

### No. I. *Account of the Plates in this Volume.*

The frontispiece represents those ruins at *Istakhar*, which are generally called *چهل منار* *Chebel Minar*, “the Forty Pillars,” or *تخت جمشید* *Takht-i-Jemsheid*, “the Throne of Jem-

*sheid.*" Most travellers and antiquaries suppose *Istakhar* to have been the ancient *Persepolis*, and these columns the remains of Darius's palace: the natives sometimes call them *Khaneb Dara* خانه دارا "the House of Darius," as Kæmpfer informs us. Of the view given by that most ingenious traveller, in his *Amœnitates Exoticæ*, p. 325, the frontispiece is a reduced copy.

The *Peblavi* gem, represented in the vignette of the title page, is supposed to be placed (without any regard to proportion) on a fire *altar*, of which the idea is taken from medals of the *Saffanides*. As even a vignette may be rendered instructive, I have given, on the upper part of the altar, some of the

*arrow-headed* or Persepolitan letters, from Niebuhr, Kämpfer, &c.; so that the young student of Persian antiquities may have before him, at one view, specimens of the two most ancient characters of *Irân*. I have placed, as guardians of the altar, an *Azbdeha*, اژدها or Dragon, and the *Simorgh*, سیمرغ a bird of immense bulk and strength, both imaginary creatures, whose names are well known to the readers of Persian romance; their figures are taken from paintings in the *Shab Namah* and other manuscripts.

The gem (of the real size) is from a paste in Mr. Tassie's collection; and thus described in his *Catalogue*, Vol. I. p. 67, No. 679: "Sardonyx—a figure

“ in a long robe, with a globe or  
 “ lotus on the forehead, holding a  
 “ small cup in the right hand: In the  
 “ field are the sun and moon, with an  
 “ inscription,” &c. An engraving of  
 the gem, enlarged, is also given in the  
 second Vol. pl. xiii, but the characters  
 are inaccurately imitated; they appear  
 on the paste to form two words, which  
 I would read thus, using Hebrew let-  
 ters to describe the Pehlavi :

**אתון שהபוערי** in modern Persick  
**اتون شپوهری** *Atoun Shapoubri*,  
 signifying “*The fire-genius of Shapour.*”

*Atoun*, in Pehlavi, according to M.  
 Anquetil du Perron,\* was synonymous  
 with *Ader*, or *Atere*; “ the several

\* Zend a Vesta, Vol. I. Disc. Prelim. ccccxcı.

“ fires which have appeared to men  
 “ under particular forms, and the  
 “ *Genii* themselves, who preside over  
 “ those fires.”\* Thus the *Atoun Bourzin*, in two passages of the *Boun debesb*, †  
 is styled *Ader Bourzin*, in the *Ieschts Sades*, ‡ where, and in other parts of the  
 Zendavesta, we find the *Ader* of *Beb-ram*, of *Gofhasp*, &c. The figure seems  
 to be that of a female: in the *Vendidad Sadè* we find an address to female  
 spirits: “ *Je prie ces femelles, affem- bleé toujours vivante,*” &c. §

\* “ Plusieurs feux qui se sont montrés aux hommes  
 “ sous des formes particulières, & des Genies mêmes  
 “ qui président à ces feux,” &c. Zendavesta,  
 Vol. II. p. 24.

+ Zendav. Vol. I. Part II. p. 41.

‡ Zendav. Vol. II. p. 24.

§ Zendav. Vol. I. Part II. p. 91.

From the *Ferbung Borban Katee* (which, like the *Ferbung Febangeeri*, has a very long and curious article on fire-worship) it also appears that the same word signified a *fire-temple*, and the angel or *Genius* that presided over it. Thus we find, that اذر کشیپ *Azer Gussasp* was the name of a fire temple erected by *Gussasp* at *Balkh*, &c. و نام فرشتاء است موكل بر اتش. “ and it is the name of the angel that superintended, or presided over, the fire.”

If the authority of M. Anquetil du Perron be admitted, my explanation of this gem will, probably, be found satisfactory : I offer it, however, (as every conjecture on doubtful matters) with extreme diffidence, and shall

most readily adopt any well-founded emendation.

The MAP, though small, will serve to shew the relative situations of the provinces and chief cities of Persia. I have devoted some months to the construction of another, comprehending the same extent of country, but so enlarged in scale as to occupy a space of six feet by five. This will contain many hundred names of towns, rivers, mountains, ruins, *rebats* and *caravanserais*, wells, monuments, &c.; inserted from original manuscripts, which are not to be found in Mr. *Wahl's* very excellent map,\* nor in any other hitherto published.

\* Prefixed to his “*Altes und Neues Vorder und Mittel Asien,*” &c.

Vol. I. Leipzig, 1795, (octavo.)

In the *head-piece*, prefixed to this Appendix, are representations of three gems, of the real size, taken from impressions in paste. Of the two uppermost, the original cornelians are preserved in the British Museum—one represents a female with a child on her lap; some of the letters are defaced, but the name of חַרמְזָדִי *Hormisdi*, هرمزدی appears sufficiently legible in Pehlavi; the other characters seem to form اپستان **אֲפִשְׁתָּאָן** *apistan*, alluding, perhaps, to the infant state of *Hormisdi*, at the breast\* of his nurse or mother, whose name may probably be added. Not having yet had leisure to study the inscription attentively, I

\* *Pistān*, پستان the nipple, breast, &c.  
اپستن *Abisten*, to bring forth, to lie in, &c.

shall not, in this place, offer any further conjectures on the subject.

For the same reason I present to the reader, without any observation, the figure of a winged Lion, with a Pehlavi inscription.

The third gem, is described in Tafsie's Catalogue (Vol. I. p. 74) as an Oriental garnet, containing "The portrait of an *Indian* chief—with *Indian* characters, something like "the *Sanskrit*." As I suspect the characters to partake more of *Pehlavi* than *Sanskrit*, they are here submitted to the inspection of Antiquarian Orientalists.

The rude outlines, which the reader

will perceive in this head-piece, represent the combat of *Rustam* with the *Dive Sefeed*, or white giant; reduced from a painting in my *Shah Nameh*, of which a large engraving will be found in the Oriental Collections, Vol. II. p. 53; and another combat of some warrior with a monster, winged and horned, from a Persepolitan seal in cornelian, preserved, with many others of the same kind, in the British Museum. Similar combats are sculptured on the marbles at Persepolis; and it is possible that the ancient heroes celebrated in the *Shah Nameh*, and represented in these sculptures, may be the same.\*

\* This opinion I before offered in some remarks "On the antiquities of Persepolis, Istakhar, or Chehelminar." Oriental Collections, Vol. I. p. 167.

No. II. The following passage was by accident omitted in printing the foregoing pages: it concludes the account of *Ardesbir Babegan*, p. 43.

و نرد از مخترعات اوست و لهذا  
عرب آنرا نردشیر میکویند

“ And NERD is of his invention; “ for this reason the Arabs call it “ *Nerdshir*. ” The word *Nard* or *Nerd*, according to the dictionaries *Luttayef al Loghat*, *Jehangeeri*, *Kashf-al-loghat*, &c. signifies a well known game, (draughts, perhaps *backgammon*), and the pith of a tree.

The invention of draughts is generally ascribed to *Buzurjember*, the vizier of *Nusibirvan*, who did not reign

until three centuries after *Ardesbir*: this vizier introduced *chess*, an Indian game, into Persia; and the Ferhung *Borban Kattee* informs us, that Buzurjemher devised *Nerd*, on the plan or in imitation of chess; but that *Nerd* was played with two dice, and, according to some, was of a more ancient origin.

---

III. It appears from the *Tarikh Moagem*, and the *Nozbat al Coloub*, that the *Bandukvar*, (or more properly *Band-kouar*) mentioned in p. 23, was a mound or dyke, erected by *Ardesbir Babman*, to raise or convey water, for the little but pleasant town of *Kouar*, كوار in the province of Fars.

*Account of the Geographical Persian  
Manuscript, intitled Mefalek ù  
Memalek.*

Having mentioned in the preface, (p. xxiv) my future translation of the *Mefalek ù Memalek*, I shall here give a short description of that manuscript, which is equally ancient as it is rare and curious. Although I have not yet been able to ascertain the author's name, it is evident, from two passages in the work itself, that he must have existed before the year 424 of the Hegira, (of Christ 1032); for, in his account of Spain, he describes the *Ommiad* Dynasty as still governing in that country; and adds, that "The Abbassides have not yet snatched it

" from them ;" he must, therefore, have written before the year above mentioned, when the reign of the *Om-miades* ceased.

In another part of his work, describing *Maweralnabr*, or Transoxania, he informs us that he conversed with a respectable personage who had attended *Naffer Ahmed* in his battles.

This Prince, of the *Samanian Dynasty*, was invested with the government of *Maweralnabr*, by the Khalif *Motamed*, Anno Hegiræ 261, (A. D. 874); and if our author could have spoken with a contemporary of Naffer Ahmed, we may reasonably date the composition of his work early in the fourth century of the Mohammedan

æra, between the year 900 and 1000  
of Christ.

It appears that he visited, himself, many of the places he describes : confining his work to the limits of *Islam* (the Mohammedan world), he begins with a general description of its seas, the western regions of Africa, Spain, Egypt, Syria, Palestine, Arabia, Mesopotamia, Irak Arabi, Khufistan or Sufiana, Pars or Farsistan, its five *Kourebs* or districts, fire-temples, ancient castles, rivers, cities, roads, and distances from various towns to others ; the air, water, soil, &c. of Farsistan ; inhabitants ancient and modern, manners, dialects, religions, &c. ; extraordinary buildings and monuments of antiquity ; Istakhar, &c., produce,

taxes, revenue, &c.; description of Kirman, cities, mountains, roads, &c.; part of Sind and Hind; Armenia, Arran and Azerbaijan, rivers, roads, hills, &c.; Kouhestan, Irak Ajemi, Taberistan, Khorafan, Dilem, Mazanderan, *Khozr*, or the regions bordering on the Caspian Sea; Maweralnahr, or Transoxania; deserts between Fars and Khorafan; Sejestan, its lakes, rivers, roads, cities, &c.; Ferghanah, Samarcand, Bokhara, Balkh, &c.

Thus he describes the route from *Sbiraz*, شیراز to *Kattab*, كتبه on the road of *Khorafan*:

دوقا<sup>ف</sup>  
 " From *Sbiraz* to *Dukak*,  
 " 6 farsangs—from *Dukak* to *Istakbar*,  
 " صطخر<sup>ا</sup> 6 f.—from *Istakbar* to *Pir-*

" Kurieb, پیرقريه 4 f.—from Pir-  
 " Kurieb to Kobendiz, کوبندز 6 f.—  
 " and from Kobendiz to Dbey-bend,  
 " ديه بند 8 f.—from Dbey-bend to  
 " Aber-koub, ابر قوه 12 f.—from Aber-  
 " kou to Dbey-shir, ديه شير 13 f.—  
 " from Dbey-shir to Hawr, حور 6 f.—  
 " from Hawr to قلعه ماجوس Kelaa  
 " Majious, (*the Castle of the Magi*),  
 " which is now in ruins, 6 f.—and  
 " from Kelaa Majious to the town of  
 " Kattab, کنه 5 f. &c." The city  
 of *Istakbar* still existed when our author  
 wrote; for he says,

اصطخر شهریست نه خواره  
 و نه بزرگ قدیمتر از چه شهرها  
 پارس است فراغی آن قدر یک  
 میل بود و پادشاهان پارس انجا

مقام داشتند و اردشیر انجا  
بوده است و در خبر می آید که

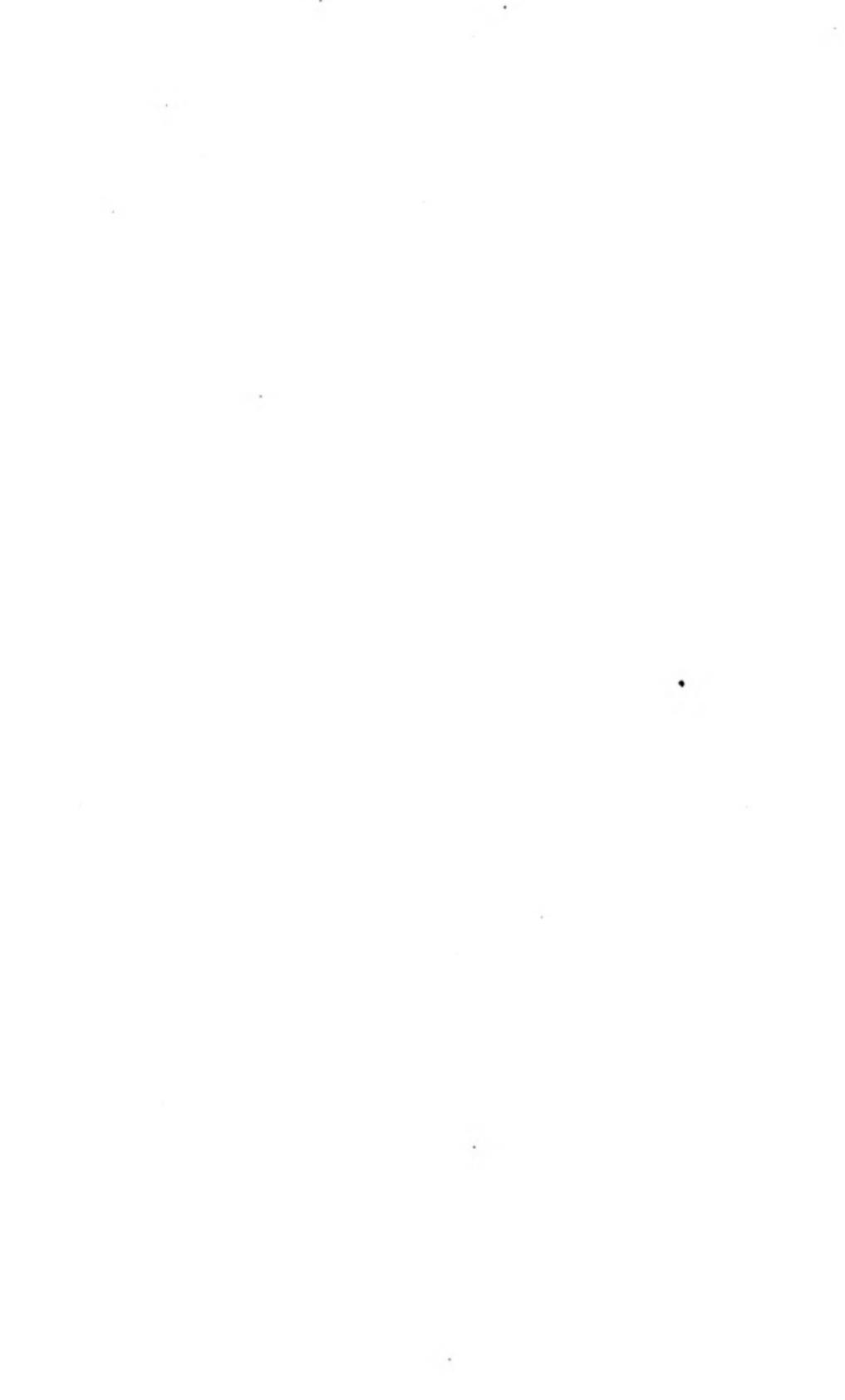
“ Istakhar is a city, neither small  
“ nor great; more ancient than any  
“ city, whatsoever, of *Pars*; in extent  
“ about one mile; and the Kings of  
“ *Pars* had their dwellings there; and  
“ *Ardeßbir* resided in that place; and  
“ there is a tradition that, &c.”  
In another chapter he classes the sta-  
tues, inscriptions, and buildings at  
Istakhar, amongst the wonders of Persia,

But any farther notice of the *Mes-  
silek ù Memalik* would be here unne-  
cessary, as my translation of the whole  
work, in one volume quarto, will, I  
hope, be ready for publication at the  
close of the present year.









THE SOUTHERN REGIONAL LIBRARY FACILITY



A 000 020 705 0

